THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*"—REV. 21: 1-2.

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THE MODERN SKEPTIC.

BY MILTON BENNION, ASSISTANT PROFESSOR OF PHILOSOPHY IN THE UNIVERSITY OF UTAH.

SKEPTICISM is most manifest in periods of rapid change in thought. This is true both of the individual and of the race. The latter is illustrated in the development of every great nationality. It is known in history as a "period of enlightenment." This movement of thought is represented in Greek history by the Sophists, the greatest skeptics of antiquity. In Europe in the eighteenth century it is illustrated in Rousseau, Voltaire, Diderot and other philosophers of the French Revolution. The Greeks in the fifth century B.C., and the French in the eighteenth century, were each, as a people, in the stage of adolescence. A similar mode of thought and feeling occurs in the life of the individual somewhere between the beginning of the teens and maturity. There is at this time a tendency to renounce previously accepted opinions, to repel authority, and to become a law unto one's self. Skepticism agrees very well with this frame of mind. It comes very frequently as a reaction against a childish mythology, or illogical faith, or as a rebellion against an arbitrary and oppressive authority. In case of both individual and race development this condition is normally outgrown, and is followed by a deeper insight into the power of God and the necessity of institutions and lawful authority.

Since in our missionary labors we frequently meet with skepticism, it may be profitable to seek out its causes. First among these, I should name illogical and inconsistent theologies. I cite as an example the Protestant doctrine

concerning revelation and miracles, wherein men profess to believe in the revelations, miracles and prophecies recorded in the Bible, but deny that in post-biblical times there ever has been or ever will be a recurrence of these manifestations of God to man. "Such things," say they, "are not suitable for this enlightened era." "True," replies the skeptic, "they are but the mythologies of a savage or barbarous age." Thus the Protestant theologian prepares the weapon for his own destruction. Closely allied to this point is the tendency to judge a cause by the character of those that profess it. Finding professors of theology who use their religion as a means of worldly gain, or as a cloak for sin, the critically minded charge this to theology and religion and turn away. I speak of these as important causes of skepticism, but in no sense as justifications of it.

A second general cause of skepticism is inadequate interpretation of the latest advances in science. Many of the superficially minded, half-educated fail to distinguish between final and proximate or efficient causes. "Why," said one, "the rainbow is caused by the refraction of light by raindrops; God has nothing to do with its creation." Such a remark is too shallow to merit a reply. I cite it only as an example of extreme superficiality and confusion of thought. In better informed circles there is a great deal of talk about the "laws of nature" as causes or controlling powers. What is a "law of nature?" In so far as science can determine, it is merely a statement of the way a thing uniformly occurs. To elevate it to the ranks of a cause, force or power is a mere fiction, quite as unworthy of acceptance as the most absurd theology. The fact that the processes of nature occur in a uniform way, under given conditions, is thought by some to be unfavorable to the idea of God. It is unfavorable to the idea of God as a capricious will behind each particle of the universe, controlling it in a way that can never be predicted. Such conditions would make the existence of civilized society impossible. Man, with his limited powers and intelligence, seeks to reduce to system and order everything within his control. How much more should we expect an omnipotent and omniscient God to establish law and order in His universe. As the scientist views the manifestations of this power, he calls it the "laws of nature." These laws then are but evidences of an intelligent and powerful creator.

Recent investigations and theories in psychology and sociology have, in many individual cases, tended to further the cause of skepticism. It is found that in sense-perception the mind is frequently subject to illusion; and that many people, some time in their lives, have hallucinations; that is, they seem to hear or see something which has no existence except in the mind of the individual. This commonly occurs in insanity. Now if anyone proclaims that he has had a vision, revelation, or other manifestation, the skeptic, while admitting that he may be sincere, will declare that it was only an hallucination. He reasons this way: "Psychology has shown that people do sometimes have hallucinations. This is something that is not observed by everyone, therefore it is an hallucination." That may do as a test of the knowledge of physical science, but it is no true test of human experience. I may have a pain in a tooth, but you cannot feel it, and you cannot know that it is there. Indeed, you may say that it is an hallucination, and I cannot disprove it to your

satisfaction. A Christian may have a deep and abiding love of the Lord Jesus, but the unbeliever cannot realize it; and, if his skepticism is mingled with sarcasm and contempt for religion, he may say that the Christian is a liar. A missionary may desire to travel and preach for the love of truth and the good of humanity; but the self-seeker will say: "No. He may think that these are his motives, but it is an illusion. He has some selfish motive."

It may be contended that the above are cases of feeling and will, not of knowledge. I answer that even in these cases there is the knowledge of the pain, love, desire or motive, which is as real and as strictly individual as the feelings and volitions themselves. Indeed, psychology has shown that all knowledge, as such, is private. One person cannot know absolutely the mental content of another. It is only when knowledge has reference to some object that is open to the inspection of all through the physiological senses, that it can be subject to the so-called scientific tests. But knowledge of things spiritual does not come in that way, except it be by faith and the Holy Ghost. The revelations of the Spirit of God are usually by direct communication of knowledge from Spirit to spirit. All of these forms of knowledge are as private and individual as the knowledge of love, pain or desire. It is not at all on the same plane as the knowledge of physical science.

How, then, can this knowledge be attained? Only by individual experience, We can know pain only by suffering; love, only by loving; and the Spirit of God, only by being made partakers of it. That, the spiritually minded may do in the way the Lord has prescribed: by seeking God in faith and humility, followed by obedience and purity of life. Knowledge of the physical world is but a small part of human experience. Indeed, it is but a fraction of the sum total of knowledge, to say nothing of the feelings and the will, which, according to leading modern philosophers, are deeper and more fundmental in experience than is knowledge. According to these philosophers, it is upon this more secure basis, the feelings and the will, that morality and religion have their foundations. This view in regard to morality is confirmed by modern psychology. A moral skeptic may deny the moral law, and declare that the whole duty of man is to seek his own pleasure in his own way; one way of saying that he has no duties. Without a common ground of feeling and volition, no one can prove to him that he is wrong. It is the same with the religious skeptic. Both may some day be convinced, through experience more intense and immediate than reasoning. But, for the present at least, it has pleased God to allow man his free agency and the responsibility that goes with it. So far as religious opinion is concerned, human governments are at last deciding to be equally tolerant.

A few special causes of skepticism may be worthy of mention. As sin may sometimes be practiced under the cloak of religion, so, in some cases, skepticism may be assumed as a justification for sin. God, immortality, and a universal moral order, are notions not agreeable to the impenitent sinner. He may deny religion because that gives him most satisfaction; and, while living in corruption, he is of course devoid of religious experience. This is a good example of how the feeling and the will may determine belief. Pride, self-seeking, and worldly-mindedness are barriers to faith and knowledge of God. We do not assume that all skepticism is due to these special causes. In the

absence of these, however, it seems that reasoning and patient labor might remove the cause, and leave the individual in a condition to be moved by the Spirit of God to a knowledge of things divine.

THE BOOK OF MORMON.

BY ELDER ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

THE Latter-day Saints accept the Book of Mormon as a divine record, and as a companion volume to the Bible. The idea entertained by many that the Book of Mormon is the acknowledged Bible of the Saints is absolutely erroneous. None of the different Christian sects of to-day are stronger adherents to the doctrines of the old Jewish record, including both the Old and New Testaments, than are the "Mormons." But while the Bible gives an account of the dealings of the Lord with the ancient inhabitants on the eastern hemisphere, the Book of Mormon contains a similar account of what took place during many centuries on the American continent; and its pages, like those of the Bible, are replete with doctrinal and prophetic sayings of the most choice and sacred order. It is also in perfect accord with modern science and the discovery of American antiquities; and none of the numerous attempts made by its opponents to disprove its divinity has proved successful.

The sacred volume was originally engraven upon plates of gold, principally by Mormon, a Nephite Prophet, who lived about four hundred years after the birth of the Savior. After finishing the work of his father, Moroni, the son of Mormon, hid the plates in a hill situated in that part of the country now embraced in the western part of the state of New York, near the present town of Palmyra, where the young prophet, Joseph Smith, about fourteen hundred years later, found them, as directed by the same Moroni (now a resurrected being and an angel of the Lord) who deposited them. Joseph Smith translated the records by the gift and power of God through the Urim and Thummim found with the plates, and the result was the Book of Mormon.

While Joseph Smith was yet engaged in translating, together with Oliver Cowdery as scribe, they ascertained that the plates from which they were translating should be shown by the power of God to three special witnesses, who should bear record of the divinity of the book, etc. (Book of Mormon, 2 Nephi 27: 12; and Ether 5: 3, 4). Almost immediately after making this discovery, Oliver Cowdery, David Whitmer and Martin Harris desired to become these special witnesses, and according to their request the Prophet Joseph enquired of the Lord, through the Urim and Thummim, and received a revelation granting them the privilege conditional upon their faith. (Doc. and Cov., Sec. 17).

A few days later Joseph Smith, Oliver Cowdery, David Whitmer and Martin Harris retired into the woods, convenient to the Whitmer residence in Fayette township, Seneca county, New York, and engaged in earnest prayer, in answer to which they saw a light of exceeding brightness above them in the air; and a few moments later an angel also stood before them. In his hand he held the plates which they had desired to see, and he turned over the leaves one by one, so that they could see them and also the engravings on them distinctly.

Immediately afterward they heard a voice "from out of the bright light" above them saying, "These have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

Although these three witnesses afterwards left the Church and became bitter enemies to the Prophet Joseph, they never denied their testimony in regard to the divinity of the Book of Mormon. At all times and under all circumstances, especially when asked to express themselves on the matter, they would declare in all solemnity and with great earnestness that their testimony as originally given and published in connection with the sacred volume was true in every particular.

Besides these three witnesses Joseph Smith was permitted to show the plates to eight other men, who in their testimony (which is published in the fore part of the Book of Mormon, together with that of the three witnesses) say that Joseph Smith shewed them the plates, which they "handled and hefted," and that they saw the "engravings thereon," all of which had the "appearance of ancient work and of curious workmanship." The names of these eight men are Christian Whitmer, Jacob Whitmer, Peter Whitmer, Junr., John Whitmer, Hiram Page, Joseph Smith, Senr., Hyrum Smith and Samuel H. Smith. Five of these witnesses spent the remainder of their lives preaching the Gospel and bearing testimony to mankind of the divinity of the Book of Mormon. The three who left the Church (Jacob Whitmer, John Whitmer and Hiram Page) remained just as firm and steadfast in regard to their testimony concerning the Book of Mormon as those who continued in the Church, and died as firm believers in the work.

I subjoin biographical notes of the eleven witnesses mentioned in the foregoing, together with him who was the main instrument in the hands of the Lord to bring forth the divine record known as the Book of Mormon. Joseph Smith, a son of Joseph Smith, Senr., and Lucy Mack, was born December 23, 1805, in Sharon, Windsor county, Vermont, and was martyred June 27, 1844, in Carthage, Hancock county, Illinois.

Oliver Cowdery was born October 3, 1806, in the town of Wells, Rutland county, New York, baptized May 15, 1829, left the Church in 1838, but again became a member in 1848, and died in Richmond, Ray county, Missouri, March 3, 1850. Both as a member and as a non-member he bore a powerful testimony concerning the Book of Mormon.

David Whitmer was born in Pennsylvania, January 7, 1805, and died in Richmond, Missouri, January 25, 1888. Though he left the Church in 1838, and spent the remainder of his life (nearly fifty years) out of it, he remained steadfast in his testimony concerning the Book of Mormon, and bore witness to thousands who came to visit him during his long residence in Richmond.

Martin Harris was born in Easttown, Saratoga county, New York, May 18, 1783, and though he left the Church in an early day, he came to Utah in 1870, where he renewed his covenants by baptism and died as a member of the Church, in Clarkston, Cache county, Utah, July 10, 1875, bearing a faithful testimony to the divinity of the Book of Mormon until his last moments.

Christian Whitmer, the eldest son of Peter Whitmer, Senr., and Mary Mussel-

man, was born January 18, 1798, in Pennsylvania, and died as a faithful Elder in the Church, November 27, 1835, in Clay county, Missouri. Jacob Whitmer, a son of Peter Whitmer, Senr., and Mary Musselman, was born in Pennsylvania, January 27, 1800, and died as a non-member of the Church near Richmond, Missouri, April 21, 1856, faithful and true to his testimony concerning the Book of Mormon. Peter Whitmer, Junr., a son of Peter Whitmer, Senr., and Mary Musselman, was born in Fayette, Seneca county, New York, September 27, 1809, and died as a faithful Elder in the Church, September 22, 1836, in Clay county, Missouri. John Whitmer, a son of Peter Whitmer, Senr., and Mary Musselman, was born August 27, 1802, and died faithful and true to his testimony about the Book of Mormon, though as a non-member of the Church, July 11, 1878, in Caldwell county, Missouri.

Hiram Page was born in the State of Vermont, in the year 1800, and died as a non-member of the Church, August 12, 1852, in Ray county, Missouri; he also was faithful and consistent in his testimony to the Book of Mormon until the day of his death.

Joseph Smith, Senr., father of the Prophet Joseph Smith, was born July 12, 1771, in Topsfield, Essex county, Massachusetts, and died as the presiding Patriarch of the Church, September 14, 1840, in Nauvoo, Hancock county, Illinois. Hyrum Smith, a brother of the Prophet Joseph and father to President Joseph F. Smith, was born February 9, 1800, at Tunbridge, Orange county, Vermont, and was martyred, together with his brother Joseph, June 27, 1844, at Carthage, Hancock county, Illinois. Samuel H. Smith, a son of Joseph Smith, Senr., and Lucy Mack, and a brother to the Prophet Joseph Smith, was born March 13, 1808, in Tunbridge, Orange county, Vermont, and died as a faithful Elder in the Church, July 30, 1844. Sketches of the lives of these men can be found in a work recently published in Salt Lake City, Utah, entitled "Latter-day Saint Biographical Encyclopedia."

The first American edition of the Book of Mormon in the English language, consisting of five thousand copies, was published in Palmyra, New York, in 1830; since which several editions have been published both in America and England. The first Utah edition was printed and published in Salt Lake City in 1871.

It has also been translated from the English into the Danish, Welsh, French, German, Italian, Hawaiian, Swedish, Spanish, Maori, Dutch, Hindostanee, modern Jewish, Turkish and Samoan languages. The Danish translation was published at Copenhagen, Denmark, in 1851; the Welsh, at Myrthyr, Tydvil, the French at Paris, the German at Hamburg, and the Italian at London, England, in 1852; the Hawaiian in San Francisco, California, in 1855; the Swedish at Copenhagen, Denmark, in 1878; the Spanish at Salt Lake City in 1886; the Maori at Auckland, New Zealand, in 1889; and the Dutch in Holland, in 1890. Six editions of the German and four editions of the Danish version have been printed up to the present time. The Hindostanee, modern Jewish, Turkish and Samoan translation have not yet been published.

When I have gold and silver in my possession, which a thief may steal, or friends borrow, and never pay me back again, or which may take the wings of the morning, and I behold it no more, I only possess the negative of the true riches.—Brigham Young.

BROTHERS OF THE COAST.

A REMARKABLE secret society is said to have been formed in France. It is known as "The Brothers of the Coast," and consists of school boys. It is controlled by three "chiefs" with headquarters in Paris. The head chief is practically a despot, it is said, and he has under him a million and a half subjects. The meetings are secret. Few members of the order know who the chief is. All they know is that he is a boy, like themselves, and that his term expires when he leaves school. The annual fee is ten francs, so it will be seen the order has ample funds, if it is true that its membership amounts to 1,500,000.

The objects of the society are said to be two-fold. In the first place the boys are bound together to propagate atheism. No brother of the coast must genuflect before the altar; he must never confess unless practically dragged to the confessional, and even then he must treat the ceremony with ridicule; he must never communicate unless under parental compulsion; and he must not only not fast, but he must starve himself at the family dinner-table, only to stuff himself with forbidden meat at some convenient restaurant. He must do all in his power to dissociate himself from the church. And to prove how thoroughly the brethren of the coast fulfil their vows, it can be mentioned that at a recent examination in which one hundred of the brethren took part, they one and all, in reply to a question asking them to show the truth of Christ's miracles, answered that they were an invention, an absurd fairy tale!

Another object is mutual protection against the so-called tyranny of teachers, and others.

The chief object, however, is the dissemination of infidel views. And that, we take it, is the effect of a great many secret societies, even if the object professedly is quite different. For when people get interested in the doings of societies, they are nearly always bound to become more or less neglectful of the church duties, and faith cannot live long, when the ground in which it should grow is neglected.

It is remarkable that such a society as the Brothers of the Coast should be established among boys, but the fact is one of the signs of the times, which can be studied with profit.—*Deseret News.*

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

THE Tabernacle choir has decided to make another concert tour to California next spring.

APOSTLE BRIGHAM YOUNG has not yet recovered his health and his condition is regarded as serious.

AFTER their seven months summer vacation the public schools of the state have begun work again.

OPEN air meetings were held lately in Heber city, Wasatch county, under the direction of the Seventies, and much interest was shown.

THE annual encampment of the Utah National Guard at the Lagoon in Davis county ended September 6th. It was an enjoyable experience for Utah's citizen soldiers.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 25, 1902.

EDITORIAL.

THE LESSONS OF CHILDHOOD.—There is scarcely a weaker and more helpless thing in this world than a new-born child. The featherless nestlings in the treetops are far more able to endure cold, and little blind kittens, though so helpless, have far greater powers to move about. The human being at birth is so immature, so delicate, that death quickly follows ignorant treatment or neglect. This weakness is not only physical but is also mental, and weeks pass before the sensibilities of the infant are visibly affected by any thing besides physical comfort or discomfort. It is remarkable, too, how comparatively long childhood endures. Before the babe can stand on his feet or move at will in an upright position from place to place, his coevals among the lower animals have in many cases almost or quite reached maturity.

There are reasons for this, as there are for other conditions in nature. The birdling has no feathered wings, because if it had, it would leave the nest at once and probably never find its way back. Dogs and cats are born blind, because the female naturally chooses a safe and sheltered spot for their birth, and they must remain there for a time for their own safety. On the other hand colts, calves and fawns whose birth, at least in the wild state, occurs in the open country, are able to run almost as fast as the mothers, and thus they escape wolves and other beasts that would devour them if they were to be left alone. It is for their preservation that they are made able to keep up with the herd of their kind. The long childhood of the human offspring does not endanger it particularly, for man is not naturally a rover but establishes a home and remains there. The slow development is necessary in his case; for the life of man is so complex, so varied, that it takes time for the formation of a suitable character.

The Creator knew that with human beings it is necessary for parents to teach their offspring more than how to secure food and to preserve themselves from the attack of enemies. There are moral lessons of equal necessity; the mind and soul need training as well as does the body. For this purpose the child is kept dependant on its parents for years, and during its immaturity they are bound by the deepest responsibilities of life to educate it in all that is good and noble and guard it from vice, just as they are bound to supply it with food and keep it from bodily dangers. The result of such care during the tender years of infancy is almost always a life of righteousness. "Train up a child in the way he should go: and when he is old, he will not depart from it," is a wise saying.

The Latter-day Saints have the best opportunity of training children in the way they should go. Their duty is to take their little one soon after birth to the Elders of the Church, who bless it by the power of the holy priesthood and pray the Lord to care for it throughout life. Sanctified by this blessing, the child is more susceptible to the influences of good. During the first eight years of its life the parents are commanded to teach their little ward faith in the Lord, repentance from sin, and to prepare it for baptism and to accept the Gospel. During these years it is almost wholly under their influence, and if they have done their duty, it now receives forgiveness by baptism and the Holy Ghost by the laying on of the Elders hands. This Spirit helps to guide it through the dangerous years of childhood and youth, and if it is taught to do right and be obedient to the divine influence, its progress is sure. By the time maturity is reached, the teaching and example of the parents and the spiritual influence of the Gospel should have fortified the character against the evils of the world and made it a positive, righteous force.

Too many parents in the Church fail to have their children blessed and baptized at the proper time. By this neglect they lose much that would aid them in their parental duties, and they bring grave responsibilities upon themselves. Children are weak and tender and dependent during infancy, but they grow strong and self-reliant as time passes; and unless properly trained in their weakness, they may cause parents anguish and distress in their strength. Of course Elders will not baptize children at the age of eight, or any other age, unless they have faith and understand the Gospel. To bring them to that condition parents must begin to teach them the truth from their earliest infancy. After the baptism of the children, their new birth, they need continued nurture in spiritual things. Watchful, prayerful care over the souls that come to earth is a sacred duty. The Lord has clearly taught the way; the Latter-day Saints know it and should obey.

A Principle in Visiting.—It has been found necessary to advise the Elders to discontinue the practice of attending more conferences than their own, unless directed by the president of the mission to do so. The Saints wish to care for the Elders at conference time, and it makes it almost burdensome to some of them when visitors come. The work in the visiting Elders' districts suffers also more or less from their absence. In the desire to honor the visitors at the meetings the Elders of the conference are not given full opportunity to speak. The practice is also an expensive one both to those who visit and those who entertain.

There is a principle in the matter that the Elders should recognize. The missionary is called to labor in the conference by the mission president. From the time he reaches that field he labors under the direction of the conference president. But this latter officer has no authority to release him from the conference either temporarily or permanently, for he did not call him there. He may transfer him from one branch to another, but that is as far as his jurisdiction extends. No Elder could properly go visiting other branches than his own, merely upon the invitation of the presidents of other branches. He must first receive permission from the conference president. The conference president and the missionaries laboring under his direction are by the

same principle bound to seek permission of the president of the mission when they desire to go from their own field. On his part the mission president is required to keep within his own district unless permitted to leave by the authority that called him to his position.

The Elders will see the propriety of this system and will be blessed in observing it.

J. J. C.

Mrs. Susa Young Gates, who recently visited Europe on important business, writes that she has returned to her home at Provo in safety. Mrs. Gates was representative from the United States to the executive meeting of the International Council of Women at Copenhagen.

Arrivals.—The following Elders arrived in Liverpool, Thursday, September 18, 1902, per s.s. *Commonwealth*: For the British mission—John W. Saunders, Salt Lake City; Samuel Bennett, Holden. For Scandinavia—Waldemar Jensen, Goshen. For Switzerland—Joseph Wittwer, Santa Clara.

Appointments.—The Elders for Great Britain who arrived September 18, 1902, have been appointed to labor as follows: Samuel Bennett, Norwich; John W. Saunders, Manchester conference.

Transfer.—Elder Alfred A. Robinson is released from the London conference and appointed to labor in the Liverpool office.

The London conference will be held Sunday, October 5th, at 10:30 a.m., and 2:30 and 6:30 p.m., in the Finsbury Town Hall, Rosebery Avenue, near "The Angel," Islington. On Saturday evening, October 4th, at 8 o'clock, a concert will be given in the same hall. The public is invited on both occasions.

THE SHEFFIELD CONFERENCE.

The Sheffield semi-annual conference of the Church of Jesus Christ of Latter-day Saints, convened at 10:30 a.m. in the Victoria Rooms, 83 Williams Street, Sunday, September 21st, 1902, President Caleb D. Brinton presiding. There were present Apostle Francis M. Lyman, president of the European Mission; President Roscoe E. Grover and Albert Dixon, Grimsby; Elders David McCleery and William M. Howell, Liverpool; Thomas L. Beech and William F. Toller, Manchester; Mark A. Coombs, Joseph P. Cooper, John H. Wheeler, Harold A. Lafount, Walter Parry, Joseph C. Wood, Henry R. Coulam, Thomas J. Howells, Edmund R. Berrett, Franklin H. Wyatt, William A. Childs and Sister Emily M. Brinton, Sheffield conference.

After the usual opening exercises President Brinton gave all a hearty welcome. The sacrament was administered by Elders Wheeler and Coulam. President Brinton then reported the condition of the conference and the labors of the traveling Elders during the last six months. The Elders are all very energetic and are meeting with considerable success in their labors among the people. The Saints are also, as a rule, living their religion. The general and local Church authorities were unanimously sustained.

President Grover said we are living in the most important period of time since the days of the Savior. The Gospel has been restored to the earth for the last time and inspired men of God are in our midst. The Prophets of old saw and prophesied concerning this age. Sister Brinton referred to the prejudice existing in the world against the Latter-day Saints. The Elders laboring in this and other lands are pure men of God. We receive the scoffs and scorns of the people in our labors among them, but the Lord is with us and will assist us in our endeavors. She said that friends have been raised up to administer to her wants on many occasions. Elder Wood said many people reject the Elders because they think they are already saved. All the Protestant churches have sprung originally from the Roman Catholic church, and if the root is apostate, the different branches can not be divine. The condition of the people in this land, where so many claim to be saved, is deplorable, for they do not desire to hear the truth. Many are also destroying their souls by their intemperate habits. Many who condemn the Latter-day Saints are corrupt, and their own characters will not bear scrutiny.

President Lyman said that the Latter-day Saints desire to be saved, and to save others, and this is a very difficult task. We do not wish to baptize any who are not thoroughly converted, because if they are not, they will not be able to stand the inevitable trials and persecutions. We must serve the Lord all of our lives and endure to the end in order to be saved. We cannot trifle with our duties or neglect any of them We must pay our tithes and offerings, and be as liberal as possible with the Lord. We should do good because we love to do so, and should always return good for evil. He said that whenever a man mistreats him, he always tries to do him a good turn. The Elders should desire to live and conduct themselves while in this country to the satisfaction of the Lord and their presiding brethren.

Afternoon services commenced at 2:30. After singing and prayer, Elder Coulam spoke of the restoration of the Gospel in our day. It was taken from the earth after the death of the Apostles, but John the Revelator saw in vision, while banished on the isle of Patmos, that it would be restored by an angel. This being has now flown through the midst of heaven and delivered his message. God has again opened the heavens and spoken to man. We must obey all the commandments of the Lord if we attain to an exaltation in the celestial kingdom. The Whittington Moor Saints rendered an anthem entitled, "The Children of Jerusalem." Elder Wyatt followed. He said that the Savior while on the earth taught faith, repentance, and baptism for the remission of sins and the laying on of hands for the reception of the Holy Ghost. He Himself was baptized in order to fulfil all righteousness, and if it was necessary for Him, how much more is it for us to be. If we search the Scriptures we will discover that the Latter-day Saints teach the Gospel as it was taught in the days of the Savior. Joseph Smith was a true Prophet, and he was just as much accepted of the Lord as were the Prophets of old. Many of the prophecies uttered by him have been and are being fulfilled.

President Lyman said it is very necessary for us all to know how to be successful in a business way. Statistics show that about ninety-five per cent. of the people are unsuccessful. If necessary to know how to be saved temporally, how much more necessary is it for us to know how to be saved

spiritually! The Latter-day Saints are teaching the old way to be saved. Because anyone does not believe as we do he is not necessarily dishonest. Paul persecuted the Savior because he thought it was his duty, and yet he was honest. The Lord opened his eyes and he was able to see the error of his ways, and unless our eyes are opened and the scales drop from them, we are liable to be like Paul, fighting against the kingdom of God. We give every one the credit of being honest, and thank the Lord that there are so many honest-hearted Christians in the world as there are. A man who will do the will of the Father shall know of the doctrine. He shall also know whether or not Joseph Smith was a Prophet of God. President Lyman knew Joseph Smith personally, and knows he was a man of God, and while all of the Apostles have not proved true to the end, yet the most of them are and have been true Latter-day Saints. Sister Esther Cluff of the Higham district sang a solo entitled, "Brookfield." After singing Elder Walter Parry offered the benediction.

Evening services were held at the Vestry Hall, Cemetery Road, at 6:30 p.m. Elder Lafount offered the opening prayer. Elder Howells spoke of the coming forth of the Book of Mormon, the history of the people who inhabited the American continent before and for four centuries after the birth of the Savior. The Book of Mormon makes clear many passages in the Bible that are a mystery to the people of the world, and it is a sacred record. Elder Cooper said that his testimony of the Gospel caused him to leave home and loved ones to come among those who do not believe as we do. Take us to the law and the testimony, and if you find we do not preach the Gospel according to these, then there is no truth in us. Investigate our doctrines and you will be satisfied that we are better than our reputation. Brother George H. Mellor sang "The Holy City."

Apostle Lyman hoped that the Lord would bless the people that they might know, whether we are preaching the truth. We are properly looked upon as a peculiar people. The Saints are different from the rest of the churches on account of belief in the Book of Mormon. It is the only source whereby we may know of the origin of the American Indians, and agrees in doctrine in every particular with the Bible. We also believe in latter-day revelation. We believe in the Bible and hold its teachings to be most dear, yet we believe other Scripture as well. The Latter-day Saints are a good people, and we desire the friendship of all men. They are a liberal people, and extend the invitation to good men to visit their homes and places of worship. General Booth and many of other denominations have occupied the pulpit in the large Tabernacle in Salt Lake City. President Lyman continued by saying our Elders must be exemplary men in all their dealings. If we find that any of them are not so, we will send them home. We will not tolerate any one who creates disturbance and does wrong. We are a temple-building and tithe-paying people. All Latter-day Saints are expected to to pay one-tenth of all our interest to the Lord. We love the English people and all men, and we sustain and pray for the kings and rulers of the different lands. President Brinton thanked the people for their attention. Conference adjourned by singing and prayer.

At 9:20 a.m. Monday morning, council meeting was held at 34 Kearsley

Road. The Elders of the conference gave their reports for the last six months, which were very satisfactory. Fifty-four towns and villages have been thoroughly tracted, each home being visited with four tracts. President Lyman occupied most of the time in giving timely and necessary instructions. He said that Sheffield is the banner conference in the distribution of books and tracts, and in Gospel conversations.

MARK A. COOMBS, Clerk of Conference.

BRIGHAM YOUNG.

(Continued from page 605).

One of the most trying periods of Utah history began in the year 1870. The people were not afflicted with famine or pestilence, for since their advent to the valleys, they had never been so prosperous. Isolation had ceased to be a burden to them, for now they were within two or three days travel of the eastern and western cities. It was the ruthless attempt of civil officers to break up the Church and its influence that made these years memorable—infamous. The Saints in their growth to freedom had many conditions to meet. At first it was the struggle to win barren nature and make her bounteous. Later they had to stand boldly before the general goverment and declare that they would burn their homes and fight before they would submit to invasion. And now they were compelled to suffer a season of judicial persecution, to see and endure flagrant violation of laws.

After Vice-President Schuyler Colfax had made his visit to Utah and had reported at Washington, a policy of extreme government was decided upon. Mr. Colfax's mood was not improved by Apostle John Taylor's vigorous answer to the speech on polygamy delivered in Salt Lake City by the Vice-President, and his influence was used very effectively upon President Grant. The appointment of General J. Wilson Schaffer, a veteran of the Civil war, was for the purpose of "conquering Brigham Young." Governor Schaffer did not live long, but before he died he had accomplished one foolish, unnecessary act. That was the disbanding of the territorial militia, September 15, 1870, The federal soldiers in the Territory now believed themselves in full power to do whatever they desired. The result was that in Provo they made a raid on the homes of citizens and treated them shamefully. This affair led to much bitterness not only between citizens and officials but between the officials themselves. Governor Schaffer died shortly after this affair, but George L. Wood, who was soon after appointed to the governorship was no less an enemy of the people.

One of President Grant's influential friends at this time was the Rev. J. P. Newman, chaplain of the Senate. Mr. Newman had been entertaining his fashionable congregation at the capital with arguments and oratory against polygamy. One of the editors of the Salt Lake *Telegraph* suggested that he come to Utah and discuss the subject with Apostle Orson Pratt or some other prominent "Mormon" Elder. Affecting to consider this a challenge from President Brigham Young to debate with him, the doctor gave out that he would go to Salt Lake City to accept it. On reaching that city in August he announced himself ready to make preliminaries for the debate. President

Young of course answered that no challenge had been issued by him or his representatives. After considerable correspondence Dr. Newman challenged President Young, and the challenge was accepted, President Young appointing Apostle Orson Pratt as his representative. This arrangement was completed and a three days' debate followed. "Does the Bible sanction polygamy" was the title of the discussion, and never before had the subject been so thoroughly treated. The public was left to decide whose arguments were best. Sufficient to say that the Church printed the discussion in full in pamphlet form and distributed thousands of copies. Dr. Newman's experience in Utah did not temper his bitterness to any extent, and his influence was behind the illegal court proceedings that began at this time.

Judge James B. McKean came to Utah as chief justice for the Territory and began his mal-administration in the fall of 1870. With his sanction the prosecution of all cases in his court, and the execution of the laws were taken from the hands of the people's officers and illegally turned over to bitter anti-"Mormon" officials. These were then given the astounding liberty of choosing the jury that should try the cases. One can imagine what kind of injustice would follow when the judge, jury and prosecuting attorney were rabid enemies of the Saints. Judge McKean was professedly a religious man, and how fanatical and bigoted may be seen when one reads one of his statements: "The mission which God has called upon me to perform in Utah is as much above the duties of other courts and judges as the heavens are above the earth, and whenever or wherever I may find the local or federal laws obstructing or interfering therewith, by God's blessing I shall trample them under my feet."

The "mission" spoken of above was avowedly to ruin the "Mormon" Church. Naturally the leaders were chosen as victims. President Young and others were arrested in October, 1871, for trial under territorial laws that had been twisted to mean something entirely different from what the law-makers intended. They were released on bail until the prosecution might be better prepared for action. The President then journeyed to southern Utah for the benefit of his health and to visit the Saints. Word was soon conveyed to him that Judge McKean had arbitrarily set his hearing for December. Nearly the whole journey of three hundred and fifty miles had to be made by team in that inclement season, but though President Young was in poor health he traveled back to meet the charges against him. The case was continued until January, and being not ready for hearing then, President Young remained over four months in custody. A bond of five hundred thousand dollars was refused, although several non-"Mormons" offered to be bondsmen. Though confined to his own house the venerable leader was watched closely, and the expense of guarding he was made to pay.

So unprincipled had been the methods of the McKean administration that a halt was called by the government. An appeal was taken to the United States supreme court, and on April 15, 1872, it reversed his decision in the famous Englebrecht case. The honorable jurists were probably not of the opinion that God had called on Judge McKean to trample under his feet the laws of land. The reversal was on the ground that the jury system and other proceedings of the Utah judges were illegal. At one stroke all the work done under the McKean regime was swept away, prisoners were ordered released

and judgments cancelled. It was a bitter disappointment to the ambitious judge, but though compelled to change his methods somewhat, he did not change his spirit and continued in his determined effort against the leaders of the Church.

The unwise zeal brought him final disaster. Judge McKean had repeatedly declared that plural wives were not wives in the eyes of the law. It happened, however, that a plural wife of President Young, Ann Eliza Webb Young, sought divorce and alimony. The action began in August 1873 and was not ended until March 11, 1875. In this case it harmonized with the object of McKean's "mission" to treat the plaintiff as a legal wife, and he granted her the costs of her suit and five hundred dollars a month for maintenance. The attorneys for the defense appealed to the supreme court and advised their client not to pay any money until action was taken on the appeal. Judge McKean thought he saw here an opportunity of humbling Brigham Young. He therefore called him to answer for contempt of court, and deaf to all argument, he fined the venerable leader twenty-five dollars and ordered him to be imprisoned for one day. This action, together with the whole decision in the case, was afterwards declared to be illegal. It was certainly unnecessary, as all motive to show contempt for the court was manifestly lacking. The non-"Mormons" of Utah and the press of the country were almost unanimous in their denunciation of McKean's infamy. Harder than the censure of public opinion, however, was the official rebuke that came from President Grant removing him from office on account of "fanatical and extreme conduct," and acts that were considered "ill-advised, tyrannical, and in excess of his powers as judge."

Through his calm submission to law even where it was so much abused, President Young gained many friends. More than that, he showed an example to his people of respect for law, relying on the future to justify him. After his day's imprisonment he was escorted home by a rejoicing multitude.

[TO BE CONTINUED].

CURRENT EVENTS.

ONE of those extremely pitiable disasters resulting purely from human fear occurred Sunday evening last at a negro National Baptist Convention at Birmingham, Alabama. One delegate trod on another's toe, and a woman nearby interpreted the quick gesture that followed as an attempt to draw a pistol. She screamed and somebody shouted "Be quiet." This was misunderstood as "fire," and in a moment nearly the whole congregation was struggling to get outside. During the panic several men tried to walk out on the heads of the people. The result of the occurrence was the loss of one hundred and fifteen lives.

Prejudice, which is closely related to the senseless fear that drives people to crush the life out of one another, is also reaping a death harvest. In southern China, at Cheng-tu-fu, an inland city, it is reported that a Boxer uprising has occurred, and the Catholics understand that between three hundred and one thousand native converts in that neighborhood have been slaughtered. Mission houses have been destroyed, and two missionaries killed. At least

fourteen leaders of the rebellion have been executed, but the uprising is still threatening.

Another manifestation of prejudice is being brought more publicly to view at present by the note addressed by the United States to all the governments that signed the Berlin treaty in 1878, wherein the independence of Roumania was confirmed. The note asks that the powers enforce the provision of the treaty guaranteeing liberty of religious belief. The 400,000 Roumanian Jews on account of their religion are suffering the most extreme injustice. They are excluded from public service and the professions, from owning or cultivating land, or even dwelling in the rural districts, from many of the common trades, and they may be employed by any employer only in the proportion of one Jew to two Roumanians. Naturally they are emigrating in large numbers, and very many have turned their faces westward and are seeking admission to the United States. This reason, as well as humanitarian motives, causes that nation to protest to the powers.

Egypt still suffers sorely from cholera, though it is hoped that the disease will be stamped out by the end of next month. There have been 26,554 deaths reported up to the present time.

AUTUMN BEECHES.

O golden leaves so soon pass away,
  Just on the point of death more fair ye shine
  Than when Spring's first glad draught of kindling wine
Woke you to joy and light! Life's closing day
Beholds you clad in festal array,
  Glorious to greet earth's dreary, dark confine,
  Where leaves once drest in color brave as thine
Shrink in the naked sadness of decay!

And wherefore not? For, sure, some future Spring
  Shall call you back to take up Life's refrain!
Your sojourn in the shade is not for long;
Death is the lot of every living thing,
  But life bids every dead thing wake again,
And after sleeping comes the morning song.

SELECTED.

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